

Art of the Ancient Near East



2-1 • STELE OF NARAM-SIN
From Sippar; found at Susa (present-day Shush, Iran). Naram-Sin r. 2254–2218 BCE.
Limestone, height 6'6" (1.98 m).
Musée du Louvre, Paris.

Art of the Ancient Near East

In public works such as this stone **stele** (upright stone slab), the artists of Mesopotamia developed a suave and sophisticated symbolic visual language—a kind of conceptual art—that both celebrated and communicated the political stratification that gave order and security to their world. Akkadian ruler Naram-Sin (ruled 2254–2218 BCE) is pictured proudly here (**FIG. 2-1**). His preeminence is signaled directly by size: he is by far the largest person in this scene of military triumph, conforming to an artistic practice we call **hierarchic scale**, where relative size indicates relative importance. He is also elevated well above the other figures, boldly silhouetted against blank ground. Even the shape of the stone slab is an active part of the composition. Its tapering top perfectly accommodates the carved mountain within it, and Naram-Sin is posed to reflect the profile of both, increasing his own sense of grandeur by association. He clasps a veritable arsenal of weaponry—spear, battleaxe, bow and arrow—and the grand helmet that crowns his head sprouts horns, an attribute heretofore reserved for gods. By wearing it here, he is claiming divinity for himself. Art historian Irene Winter has gone even further, pointing to the eroticized pose and presentation of Naram-Sin, to the alluring display of a well-formed male body. In ancient Mesopotamian culture, male potency and vigor were directly related to mythical heroism and powerful kingship. Thus every aspect of the

representation of this ruler speaks to his sacred and political authority as leader of the state.

This stele is more than an emblem of Naram-Sin's divine right to rule, however. It also tells the story of one of his important military victories. The ruler stands above a crowded scene enacted by smaller figures. Those to the left, dressed and posed in a fashion similar to their ruler, represent his army, marching in diagonal bands up the hillside into battle. The artist has included identifiable native trees along the mountain pathway to heighten the sense that this portrays an actual event rather than a generic battle scene. Before Naram-Sin, both along the right side of the stele and smashed under his forward striding leg, are representations of the enemy, in this case the Lullubi people from eastern Mesopotamia (modern Iran). One diminutive adversary has taken a fatal spear to the neck, while companions behind and below him beg for mercy.

Taller than most people who stand in front of it, and carved of eye-catching pink stone, this sumptuous work of ancient art maintains the power to communicate with us forcefully and directly even across over four millennia of historical distance. We will discover in this chapter that powerful symbolism and dynamic story-telling are not unique to this one stele; they are signal characteristics of royal art in the ancient Near East.

LEARN ABOUT IT

- 2.1** Investigate a series of conventions for the portrayal of human figures through the history of the ancient Near East.
- 2.2** Explore the development of visual narrative to tell stories of gods, heroes, and rulers in sculpted reliefs.
- 2.3** Survey the various ways rulers in the ancient Near East expressed their power in portraits, historical narrative, and great palace complexes.
- 2.4** Evaluate the way modern archaeologists have laid the groundwork for the art-historical interpretation of the ancient cultures of the Near East.

THE FERTILE CRESCENT AND MESOPOTAMIA

Well before farming communities appeared in Europe, people in Asia Minor and the ancient Near East were already domesticating grains in an area known today as the Fertile Crescent (**MAP 2-1**). In the sixth or fifth millennium BCE, agriculture developed in the alluvial plains between the Tigris and Euphrates rivers, which the Greeks called *Mesopotamia*, meaning the “land between the rivers,” now in present-day Iraq. Because of problems with periodic flooding as well as drought, there was a need for large-scale systems to control the water supply. Meeting this need may have contributed to the development of the first cities.

Between 4000 and 3000 BCE, a major cultural shift seems to have taken place. Agricultural villages evolved into cities simultaneously and independently in both northern and southern Mesopotamia. These prosperous cities joined with their surrounding territories to create what are known as city-states, each with its own gods and government. Social hierarchies—rulers and workers—emerged with the development of specialized skills beyond those needed for agricultural work. To grain mills and ovens were added brick and pottery kilns and textile and metal workshops. With extra goods and even modest affluence came increased trade and contact with other cultures.

Organized religion played an important role, and the people who controlled rituals and the sacred sites eventually became full-time priests. The people of the ancient Near East worshiped numerous gods and goddesses. (The names of comparable deities varied over time and place—for example, Inanna, the Sumerian goddess of fertility, love, and war, was equivalent to the Babylonians’ Ishtar.) Every city had its special protective deity, and the fate of the city was seen as dependent on the power of that deity. Large architectural complexes—clusters of religious, administrative, and service buildings—developed in each city as centers of ritual and worship and also of government.

Although the stone-free alluvial plain of southern Mesopotamia was prone to floods and droughts, it was a fertile bed for agriculture and successive, interlinked societies. But its wealth and agricultural resources, as well as its few natural defenses, made Mesopotamia vulnerable to political upheaval. Over the centuries, the balance of power shifted between north and south and between local powers and outside invaders. First the Sumerians controlled the south, filling their independent city-states with the fruits of new technology, developed literacy, and impressive art and architecture. Then they were eclipsed by the Akkadians, their neighbors to the north. When invaders from farther north in turn conquered the Akkadians, the Sumerians regained power locally. During this period the city-states of Ur and Lagash thrived under strong leaders. The Amorites were next to dominate the south. Under them and their king, Hammurabi, a new, unified society arose with its capital in the city of Babylon.

SUMER

The cities and city-states that developed along the rivers of southern Mesopotamia between about 3500 and 2340 BCE are known collectively as Sumer. The Sumerians are credited with important technological and cultural advances. They may have invented the wagon wheel and the plow. But perhaps their greatest contribution to later civilizations was the invention in 3400–3200 BCE of the first form of written script.

WRITING Sumerians pressed **cuneiform** (“wedge-shaped”) symbols into clay tablets with a **stylus**, a pointed writing instrument, to keep business records (see “Cuneiform Writing,” page 30). Thousands of surviving Sumerian tablets have allowed scholars to trace the gradual evolution of writing and arithmetic, another tool of commerce, as well as an organized system of justice. The world’s first literary epic is Sumerian in origin, although the fullest surviving version of this tale is written in Akkadian, the language of Sumer’s neighbors to the north. The *Epic of Gilgamesh* records the adventures of a legendary Sumerian king of Uruk and his companion Enkidu. When Enkidu dies, a despondent King Gilgamesh sets out to find the secret of eternal life from the only man and woman who had survived a great flood sent by the gods to destroy the world, because the gods had granted them immortality. Gilgamesh ultimately accepts his own mortality, abandons his quest, and returns to Uruk, recognizing the majestic city as his lasting accomplishment.

THE ZIGGURAT The Sumerians’ most impressive surviving archaeological remains are **ziggurats**, huge stepped structures with a temple or shrine on top. The first ziggurats may have developed from the practice of repeated rebuilding at a sacred site, with rubble from one structure serving as the foundation for the next. Elevating the buildings also protected the shrines from flooding.

Whatever the origin of their design, ziggurats towering above the flat plain proclaimed the wealth, prestige, and stability of a city’s rulers and glorified its gods. Ziggurats functioned symbolically too, as lofty bridges between the earth and the heavens—a meeting place for humans and their gods. They were given names such as “House of the Mountain” and “Bond between Heaven and Earth.”

URUK Two large temple complexes in the 1,000-acre city at Uruk (present-day Warka, Iraq) mark the first independent Sumerian city-state. One was dedicated to Inanna, the goddess of love and war, while the other complex belonged to the sky god Anu. The temple platform of Anu, built up in stages over the centuries, ultimately rose to a height of about 40 feet. Around 3100 BCE, a whitewashed mud-brick temple that modern archaeologists refer to as the White Temple was erected on top of the platform (**FIG. 2-2**). This now-ruined structure was a simple rectangle with an off-center doorway that led into a



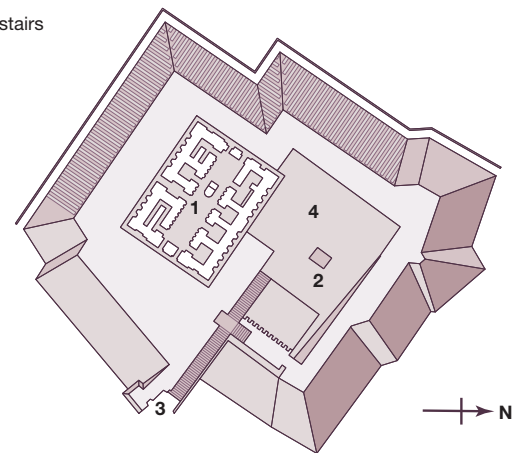
MAP 2-1 • THE ANCIENT NEAR EAST

The green areas represent fertile land that could support early agriculture, notably the area between the Tigris and Euphrates rivers and the strips of land on either side of the Nile in Egypt.



Anu District of Uruk

1. White Temple
2. altar
3. processional stairs
4. NW terrace



2-2 • RUINS AND PLAN OF THE ANU ZIGGURAT AND WHITE TEMPLE

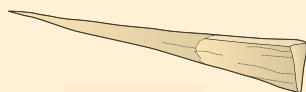
Uruk (present-day Warka, Iraq). c. 3400–3200 BCE.

Many ancient Near Eastern cities still lie undiscovered. In most cases an archaeological site in the region is signaled by a large mound—known locally as a *tell*, *tepe*, or *huyuk*—that represents the accumulated debris of generations of human habitation. When properly excavated, such mounds yield evidence about the people who inhabited the site.

TECHNIQUE | Cuneiform Writing


Sumerians invented writing around 3400–3200 BCE, apparently as an accounting system for goods traded at Uruk. The symbols were pictographs, simple pictures cut into moist clay slabs with a pointed tool. By the fourth millennium BCE, the symbols had begun to evolve from pictures into phonograms—representations of syllable sounds—thus becoming a writing system as we know it. By 3000–2900, scribes adopted a stylus, or writing tool, with one triangular end and one pointed end that could be pressed easily and rapidly into a wet clay tablet to produce cuneiform writing.

These drawings demonstrate the shift from pictographs to cuneiform. The c. 3100 BCE drawing of a bowl (which means “bread” or “food”) was reduced to a four-stroke sign by about 2400 BCE, and by about 700 BCE to a highly abstract arrangement of vertical marks. By combining the pictographs and, later, cuneiform signs, writers created composite signs; for example, a combination of the signs for “head” and “food” meant “to eat.”



stylus

	pictograph c. 3100 BCE	early cuneiform sign c. 2400 BCE	later cuneiform sign c. 700 BCE	
bull's head				bull
bowl				bread, food
head bowl				to eat
symbols				

 **View** the Closer Look for cuneiform writing in Sumeria on myartslab.com

large chamber containing an altar, and smaller spaces opened to each side.

Statues of gods and donors were placed in Sumerian temples. A striking life-size marble face from Uruk (**FIG. 2-3**) may represent a temple goddess. It could have been attached to a wooden head on a full-size wooden body. Now stripped of its original paint, wig, and the **inlay** set in for brows and eyes, it appears as a stark white mask. Shells may have been used for the whites of the eyes and lapis lazuli for the pupils, and the hair may have been gold.

A tall vessel of carved alabaster (a fine, white stone) found in the temple complex of Inanna at Uruk (**FIG. 2-4**) shows how early Mesopotamian sculptors told stories in stone with great clarity and verve. The visual narrative is organized into three **registers**, or horizontal bands, and the story condensed to its essential elements. The lowest register shows in a lower strip the sources of life in the natural world, beginning with water and plants (variously identified as date palm and barley, wheat and flax) and continuing in a superimposed upper strip, where alternating rams and ewes march single file along a solid ground-line. In the middle register naked men carry baskets of foodstuffs, and in the top register, the goddess Inanna accepts an offering from two standing figures. Inanna stands in front of the gate to her richly filled shrine and storehouse, identified by two reed door poles hung with banners. The two men who face her are thought to be first a naked priest or acolyte presenting an offering-filled basket, followed by a partially preserved, ceremonially dressed figure of the priest-king (not visible in **FIGURE 2-4**). The scene may represent a re-enactment of the ritual



2-3 • HEAD OF A WOMAN

From Uruk (present-day Warka, Iraq). c. 3300–3000 BCE. Marble, height approx. 8" (20.3 cm). Iraq Museum, Baghdad.



2-4 • CARVED VESSEL

From Uruk (present-day Warka, Iraq). c. 3300–3000 BCE. Alabaster, height 36" (91 cm). Iraq Museum, Baghdad.

marriage between the goddess and Dumuzi, her consort—a role taken by the priest-king—that took place during the New Year's festival to ensure the fertility of crops, animals, and people, and thus the continued survival of Uruk.

VOTIVE FIGURES Limestone statues dated to about 2900–2600 BCE from the Square Temple in Eshnunna (**FIG. 2-5**), excavated in 1932–1933, reveal another aspect of Sumerian religious art. These **votive figures** of men and women—images dedicated to the gods—are directly related to an ancient Near Eastern devotional practice in which individual worshipers could set up images of themselves in a shrine before a larger, more elaborate image of a god. A simple inscription might identify the figure as “One who offers prayers.” Longer inscriptions might recount in detail all the things the donor had accomplished in the god’s honor. Each sculpture served as a stand-in for the donor, locked in eye-contact with the god, caught perpetually in the act of worship.

The sculptors of these votive statues followed **conventions** (traditional ways of representing forms) that were important in Sumerian art. Figures have stylized faces and bodies, dressed in clothing that emphasizes pure cylindrical shapes. They stand solemnly, hands clasped in respect, perhaps a posture expected in devotional contexts. The bold, staring eyes may be related to statements in contemporary Sumerian texts that advise worshipers to approach their gods with an attentive gaze. As with the face of the woman from Uruk, arched brows were inlaid with dark shell, stone, or bitumen that once emphasized the huge, wide-open eyes.



2-5 • TWELVE VOTIVE FIGURES

From the Square Temple, Eshnunna (present-day Tell Asmar, Iraq). c. 2900–2600 BCE. Limestone, alabaster, and gypsum, height of largest figure approx. 30" (76.3 cm). The Oriental Institute Museum, University of Chicago.

A BROADER LOOK | A Lyre from a Royal Tomb in Ur

Sir Leonard Woolley's excavations at Ur during the 1920s initially garnered international attention because of the association of this ancient Mesopotamian city with the biblical patriarch Abraham. It was not long, however, before the exciting discoveries themselves moved to center stage, especially 16 royal burials that yielded spectacular objects crafted of gold and lurid evidence of the human sacrifices associated with Sumerian royal burial practices, when retainers were seemingly buried with the rulers they served.

Woolley's work at Ur was a joint venture of the University of Pennsylvania Museum in Philadelphia and the British Museum in London, and in conformance with Iraq's Antiquities Law of 1922, the uncovered artifacts were divided between the sponsoring institutions and Iraq itself. Although Woolley worked with a large team of laborers and

assistants during 12 seasons of digging at Ur, he and his wife Katherine reserved for themselves the painstakingly delicate process of uncovering the most important finds (**FIG. 2-6**). Woolley's own account of work within one tomb outlines the practice—"Most of the workmen were sent away ... so that the final work with knives and brushes could be done by my wife and myself in comparative peace. For ten days the two of us spent most of the time from sunrise to sunset lying on our tummies brushing and blowing and threading beads in their order as they lay.... You might suppose that to find three-score women all richly bedecked with jewelry could be a very thrilling experience, and so it is, in retrospect, but I'm afraid that at the moment one is much more conscious of the toil than of the thrill" (quoted in Zettler and Horne, p. 31).

One of the most spectacular discoveries in the royal burials at Ur was an elaborate lyre, which rested over the body of the woman who had presumably played it during the funeral ceremony for the royal figure buried nearby (**FIG. 2-7**). Like nine other lyres Woolley found at Ur, the wooden sound box of this one had long since deteriorated and disappeared, but an exquisitely crafted bull's-head finial of gold and lapis lazuli survived, along with a plaque of carved shell inlaid with bitumen, depicting at the top a heroic image of a man interlocked with and in control of two bulls, and below them three scenes of animals mimicking the activities of humans (**FIG. 2-8**). On one register, a seated donkey plucks the strings of a bull lyre—similar to the instrument on which this set of images originally appeared—stabilized by a standing bear, while a fox accompanies him with a rattle. On the register above, upright animals bring food and drink for a feast. A hyena to the left—assuming the role of a butcher with a knife in his belt—carries a table piled high with meat. A lion follows, toting a large jar and pouring vessel.

The top and bottom registers are particularly intriguing in relation to the *Epic of Gilgamesh*, a 3,000-line poem that is Sumer's great contribution to world literature. Rich in descriptions of heroic feats and fabulous creatures, Gilgamesh's story probes the question of immortality and expresses the heroic aim to understand hostile surroundings and to find meaning in human existence. Gilgamesh encounters scorpion-men, like the one pictured in the lowest register, and it is easy to see the hero himself in the commanding but unprotected bearded figure centered in the top register, naked except for a wide belt, masterfully controlling in his grasp the two powerfully rearing human-headed bulls that flank him. Because the poem was first written down 700 years after this lyre was created, this plaque may document a very long oral tradition.

On another level, because we know lyres were used in funeral rites, could this imagery depict a heroic image of the deceased in the



2-6 • KATHERINE AND LEONARD WOOLLEY (ABOVE) EXCAVATING AT UR IN 1937, BESIDE TWO ARCHAEOLOGICAL ASSISTANTS IN ONE OF THE ROYAL BURIALS

Archives of the University of Pennsylvania Museum, Philadelphia.

top register, and a funeral banquet in the realm of the dead at the bottom? Cuneiform tablets preserve songs of mourning, perhaps chanted by priests accompanied by lyres at funerals. One begins, “Oh, lady, the harp of mourning is placed on the ground,” a particularly poignant statement considering that the lyres of Ur may have been buried on top of the sacrificed bodies of the women who originally played them.



2-7 • THE GREAT LYRE WITH BULL'S HEAD

From Royal Tomb (PG 789), Ur (present-day Muqaiyir, Iraq). c. 2600–2500 BCE. Wood with gold, silver, lapis lazuli, bitumen, and shell, reassembled in modern wood support; height of head 14" (35.6 cm); height of front panel 13" (33 cm); maximum length of lyre 55½" (140 cm); height of upright back arm 46½" (117 cm). University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia.

2-8 • FRONT PANEL, THE SOUND BOX OF THE GREAT LYRE

From Ur (present-day Muqaiyir, Iraq). Wood with shell inlaid in bitumen, height 13" × 4½" (33 × 11 cm). University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia.



ART AND ITS CONTEXTS | Art as Spoils of War—Protection or Theft?

Art has always been a casualty in times of social unrest. One of the most recent examples is the looting of the unguarded Iraq National Museum after the fall of Baghdad to U.S.-led coalition forces in April 2003. Among the many thousands of treasures that were stolen is a precious marble head of a woman from Warka, over 5,000 years old (see FIG. 2-3). Fortunately it was later recovered. Also looted was a carved Sumerian vessel (see FIG. 2-4), eventually returned to the museum two months later, shattered into 14 pieces. The museum itself managed to reopen in 2009, but thousands of its antiquities are still missing.

Some of the most bitter resentment spawned by war has involved the taking by the victors of art objects that held great value for the conquered population. Two historically priceless objects unearthed in Elamite Susa, for example—the Akkadian stele of Naram-Sin (see FIG. 2-1) and the Babylonian stele of Hammurabi (see FIG. 2-15)—were not Elamite at all, but Mesopotamian. Both had been brought there as military booty by an Elamite king, who added an inscription to the stele of Naram-Sin claiming it for himself and his gods. Uncovered in Susa during excavations organized by French archaeologist Jacques de Morgan, both works were taken back to Paris at the turn of the twentieth century and are now displayed in the Louvre. Museums around the world contain such works, either snatched by invading armies or acquired as a result of conquest.

The Rosetta Stone, the key to deciphering Egyptian hieroglyphs, was discovered in Egypt by French troops in 1799, fell into British hands when they forced the French from Egypt, and ultimately ended up in the British Museum in London (see FIG. 3-38). In the early nineteenth century, the Briton Lord Elgin purchased and removed classical Greek sculpture from the Parthenon in Athens with the permission of the Ottoman authorities who governed Greece at the time (see “Who Owns the Art?” page 133). Although his actions may indeed have protected these treasures from neglect and damage in later wars, they have remained installed in the British Museum, despite continuing protests from Greece. Many German collections include works that were similarly “protected” at the end of World War II and are surfacing now. In the United States, Native Americans are increasingly vocal in their demands that artifacts and human remains collected by anthropologists and archaeologists be returned to them.

“To the victor,” it is said, “belong the spoils.” But passionate and continuous debate surrounds the question of whether this notion remains valid in our own time, especially in the case of revered cultural artifacts.



2-9 • FACE OF A WOMAN, KNOWN AS THE WARKA HEAD
Displayed by Iraqi authorities on its recovery in 2003 by the Iraq Museum in Baghdad. The head is from Uruk (present-day Warka, Iraq). c. 3300–3000 BCE. Marble, height approx. 8" (20.3 cm).

The male figures, bare-chested and dressed in what appear to be sheepskin skirts, are stocky and muscular, with heavy legs, large feet, big shoulders, and cylindrical bodies. The female figures are as massive as the men. Their long sheepskin skirts reveal sturdy legs and feet.

Sumerian artisans worked in various precious metals, and in bronze, often combining them with other materials. Many of these creations were decorated with—or were in the shape of—animals or composite animal-human-bird creatures. A superb example of their skill is a lyre—a kind of harp—from the city of Ur (present-day Muqaiyir, Iraq), to the south of Uruk. This combines wood, gold, lapis lazuli, and shell (see FIGS. 2-7, 2-8). Projecting from the base is a wood-sculpted head of a bearded bull overlaid with gold,

intensely lifelike despite the decoratively patterned blue beard created from the semiprecious gemstone, lapis lazuli. Since lapis lazuli had to be imported from Afghanistan, the work documents widespread trade in the region at this time.

CYLINDER SEALS About the time written records appeared, Sumerians developed seals for identifying documents and establishing property ownership. By 3300–3100 BCE, record keepers redesigned the stamp seal as a cylinder. Rolled across documents on clay tablets or over the soft clay applied to a closure that needed sealing—a jar lid, the knot securing a bundle, or the door to a room—the cylinders left a raised mirror image of the design incised (cut) into their surface. Such sealing attested to the



2-10 • CYLINDER SEAL AND ITS MODERN IMPRESSION

From the tomb of Queen Puabi (PG 800), Ur (present-day Muqaiyir, Iraq). c. 2600–2500 BCE. Lapis lazuli, height $1\frac{9}{16}$ " (4 cm), diameter $2\frac{5}{32}$ " (2 cm). University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia.

authenticity or accuracy of a text or ensured that no unauthorized person could gain access to a room or container. Sumerian **cylinder seals**, usually less than 2 inches high, were generally made of a hard stone so that the tiny but intricate incised scenes would not wear away during repeated use. Individuals often acquired seals as signs of status or on appointment to a high administrative position, and the seals were buried with them, along with other important possessions.

The lapis lazuli **CYLINDER SEAL** in **FIGURE 2-10** is one of over 400 that were found in excavations of the royal burials at Ur. It comes from the tomb of a powerful royal woman known as Puabi, and was found leaning against the right arm of her body. The modern clay impression of its incised design shows two registers of a convivial banquet at which all the guests may be women, with fringed skirts and long hair gathered up in buns behind their necks. Two seated figures in the upper register raise their glasses, accompanied by standing servants, one of whom, at far left, holds a fan. The single seated figure in the lower register sits in front of a table piled with food, while a figure behind her offers a cup of drink, presumably drawn from the jar she carries in her other hand, reminiscent of the container held by the lion on the lyre plaque (see **FIG. 2-8**). Musical entertainment is provided by four women standing to the far right.

AKKAD

A people known as the Akkadians inhabited an area north of Uruk. During the Sumerian period, they adopted Sumerian culture, but unlike the Sumerians, the Akkadians spoke a Semitic language (the same family of languages that includes Arabic and Hebrew). Under the powerful military and political figure Sargon I (ruled c. 2332–2279 BCE), they conquered most of Mesopotamia. For more than half a century, Sargon, “King of the Four Quarters of the World,” ruled this empire from his capital at Akkad, the actual site of which is yet to be discovered.

DISK OF ENHEDUANNA A partially preserved circular relief sculpture in alabaster, excavated at Ur in 1927 by British archaeologist Leonard Woolley (see “A Lyre from a Royal Tomb in Ur,” page 32), is one of the most extraordinary surviving works of ancient Near Eastern art (**FIG. 2-11**). An inscription on the back identifies the centrally highlighted figure on the front—slightly larger than her companions and wearing a flounced, fleeced wool garment and the headgear of a high priestess—as Enheduanna,



2-11 • DISK OF ENHEDUANNA

From Ur (present-day Muqaiyir, Iraq). c. 2300–2275 BCE. Alabaster, diameter 10" (25.6 cm). University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia.

daughter of Sargon I and high priestess of the moon god Nanna at his temple in Ur. Enheduanna's name also appears in other surviving Akkadian inscriptions and most notably in association with a series of poems and hymns dedicated to the gods Nanna and Inanna. Hers is the earliest recorded name of an author in human history.

The procession portrayed on the front of the disk commemorates the dedication of Enheduanna's donation of a dais (raised platform) to the temple of Inanna in Ur. The naked man in front of her pours a ritual libation in front of a ziggurat, while Enheduanna and her two followers—probably female attendants—raise their right hands before their faces in a common gesture of pious greeting (e.g., see FIG. 2-14). Sargon's appointment of his daughter

to this important religious office followed an established tradition, but it may also have been the ruler's attempt to bolster his support and assert dynastic control in the southern part of his domain, largely populated by Sumerians.

HEAD OF A RULER A life-size bronze head (FIG. 2-12)—found in the northern city of Nineveh (present-day Ninua, Iraq) and thought to date from the time of Sargon—is the earliest known work of hollow-cast sculpture using the **lost-wax casting** process (see “Lost-Wax Casting,” page 418). Its artistic and technical sophistication is nothing short of spectacular.

The facial features and hairstyle may reflect a generalized ideal more than the unique likeness of a specific individual, although the sculpture was once identified as Sargon himself. The enormous curling beard and elaborately braided hair (circling the head and ending in a knot at the back) indicate both royalty and ideal male appearance. The deliberate damage to the left side of the face and eye suggests that the head was symbolically mutilated at a later date to destroy its power. Specifically, the ears and the inlaid eyes appear to have been removed to deprive the head of its ability to hear and see.

THE STELE OF NARAM-SIN The concept of imperial authority was literally carved in stone by Sargon's grandson Naram-Sin (see FIG. 2-1). This 6½-foot-high stele (probably only ⅔ its original height) memorializes one of his military victories, and is one of the first works of art created to celebrate a specific achievement of an individual ruler. The original inscription—framed in a rectangular box just above the ruler's head—states that the stele commemorates Naram-Sin's victory over the Lullubi people of the Zagros Mountains. Watched over by solar deities (symbolized by the rayed suns at the top of the stele) and wearing the horned helmet-crown heretofore associated only with gods, the hierarchically scaled king stands proudly above his soldiers and his fallen foes, boldly silhouetted against the sky next to the smooth surface of a mountain.

This expression of physical prowess and political power was erected by Naram-Sin in the courtyard of the temple of the sun god Shamash in Sippar, but it did not stay there permanently. During the twelfth century BCE—over a thousand years after the end of Akkadian rule—Elamite king Shutruk-Nahhunte conquered Sippar and transported the stele of Naram-Sin back to his own capital in Susa, where he rededicated it to an Elamite god. He also added a new explanatory inscription—in a diagonal band on the mountain in front of Naram-Sin—recounting his own victory and claiming this monument—which is identified specifically with Naram-Sin—as a statement of his own military and political prowess. The stele remained in Susa until the end of the nineteenth century, when it was excavated by a French archaeologist and traveled once more, this time appropriated for exhibition in Paris at the Louvre.



2-12 • HEAD OF A MAN (KNOWN AS AN AKKADIAN RULER)

From Nineveh (present-day Ninua, Iraq). c. 2300–2200 BCE. Copper alloy, height 14⅞" (36.5 cm). Iraq Museum, Baghdad.



2-13 • NANNA ZIGGURAT

Ur (present-day Muqaiyir, Iraq). c. 2100–2050 BCE.

UR AND LAGASH

The Akkadian Empire fell around 2180 BCE to the Gutis, a mountain people from the northeast. For a brief time, the Gutis controlled most of the Mesopotamian plain, but ultimately Sumerian people regained control of the region and expelled the Gutis in 2112 BCE, under the leadership of King Urnammu of Ur. He sponsored magnificent building campaigns, notably a ziggurat dedicated to the moon god Nanna, also called Sin (**FIG. 2-13**). Although located on the site of an earlier temple, this imposing structure—mud-brick faced with kiln-dried brick set with bitumen—was not the accidental result of successive rebuilding. Its base is a rectangle 205 by 141 feet, with three sets of stairs converging at an imposing entrance gate atop the first of what were three platforms. Each platform's walls slope outward from top to base, probably to prevent rainwater from forming puddles and eroding the mud-brick pavement below. The first two levels of the ziggurat and their retaining walls are recent reconstructions.

One large Sumerian city-state remained independent throughout this period: Lagash, whose capital was Girsu (present-day Telloh, Iraq), on the Tigris River. Gudea, the ruler, built and restored many temples, and within them, following a venerable Mesopotamian tradition, he placed votive statues representing himself as governor and embodiment of just rule. The statues are made of diorite, a very hard stone, and the difficulty of carving it may have prompted sculptors to use compact, simplified forms for the portraits. Or perhaps it was the desire for powerful, stylized images that inspired the choice of this imported stone for this series of statues. Twenty of them survive, making Gudea a familiar figure in the study of ancient Near Eastern art.

Images of Gudea present him as a strong, peaceful, pious ruler worthy of divine favor (**FIG. 2-14**). Whether he is shown sitting or standing, he wears a long garment, which provides ample, smooth space for long cuneiform inscriptions. In this imposing statue, only

2½ feet tall, his right shoulder is bare, and he wears a cap with a wide brim carved with a pattern to represent fleece. He holds a vessel in front of him, from which life-giving water flows in two streams, each filled with leaping fish. The text on his garment states that he dedicated himself, the statue, and its temple to the goddess Geshtinanna, the divine poet and interpreter of dreams. The sculptor has emphasized the power centers of the human body: the eyes, head, and smoothly muscled arms. Gudea's face is youthful and serene, and his eyes—oversized and wide open—perpetually confront the gaze of the deity with intense concentration.

BABYLON

For more than 300 years, periods of political turmoil alternated with periods of stable government in Mesopotamia, until the Amorites (a Semitic-speaking people from the Syrian desert, to the west) reunited the region under Hammurabi (ruled 1792–1750 BCE). Hammurabi's capital city was Babylon and his subjects were called Babylonians. Among Hammurabi's achievements was a written legal code that detailed the laws of his realm and the penalties for breaking them (see “The Code of Hammurabi,” page 39).

THE HITTITES OF ANATOLIA

Outside Mesopotamia, other cultures developed and flourished in the ancient Near East. Anatolia (present-day Turkey) was home to several independent cultures that had resisted Mesopotamian domination, but the Hittites—whose founders had moved into the mountains and plateaus of central Anatolia from the east—were the most powerful among them.

The Hittites established their capital at Hattusha (near present-day Boghazkoy, Turkey) about 1600 BCE, and the city thrived until its destruction about 1200 BCE. Through trade and conquest, the Hittites created an empire that stretched along the coast of the



2-14 • VOTIVE STATUE OF GUDEA

From Girsu (present-day Telloh, Iraq). c. 2090 BCE. Diorite, height 29" (73.7 cm).
Musée du Louvre, Paris.

 **Read** the document related to the statue of Gudea
on myartslab.com

Mediterranean Sea in the area of present-day Syria and Lebanon, bringing them into conflict with the Egyptian Empire, which was expanding into the same region (see Chapter 3). The Hittites also made incursions into Mesopotamia, and their influence was felt throughout the region.

The Hittites may have been the first people to work in iron, which they used for war-chariot fittings, weapons, chisels, and hammers. They are noted for the artistry of their fine metalwork and for their imposing palace citadels with double walls and fortified gateways, that survive today only in the ruins of archaeological sites. One of the most monumental of these sites consists of the foundations and base walls of the Hittite stronghold at Hattusha, which date to about 1400–1300 BCE. Local quarries supplied stone for the lower walls, and the upper walls, stairways, and walkways were finished in brick.

The blocks of stone used to frame doorways at Hattusha were decorated in high relief with a variety of guardian figures—some of them 7 feet tall. Some were half-human, half-animal creatures; others were more naturalistically rendered animals like the lions at the **LION GATE** (FIG. 2-16). Carved from the building stones and consistent with the colossal scale of the wall itself, the lions seem to emerge from the gigantic boulders that form the gate. Despite extreme weathering, the lions have endured over the millennia and maintain their sense of both vigor and permanence.

ASSYRIA

About 1400 BCE, a people called the Assyrians rose to dominance in northern Mesopotamia. After about 1000 BCE, they began to conquer neighboring regions. By the end of the ninth century BCE, the Assyrians controlled most of Mesopotamia, and by the early seventh century BCE they had extended their influence as far west as Egypt. Soon afterward they succumbed to internal weakness and external enemies, and by 600 BCE their empire had collapsed.

Assyrian rulers built huge palaces atop high platforms inside a series of fortified cities that served at one time or another as Assyrian capitals. They decorated these palaces with shallow stone reliefs of battle and hunting scenes, of Assyrian victories, of presentations of tribute to the king, and of religious imagery.

KALHU

During his reign (883–859 BCE), Assurnasirpal II established his capital at Kalhu (present-day Nimrud, Iraq), on the east bank of the Tigris River, and

Babylonian ruler Hammurabi's systematic codification of his people's rights, duties, and punishments for wrongdoing was engraved on a black basalt slab known as the **STELE OF HAMMURABI** (FIG. 2-15). This imposing artifact, therefore, is both a work of art that depicts a legendary event and a precious historical document that records a conversation about justice between god and man.

At the top of the stele, we see Hammurabi standing in an attitude of prayer before Shamash, the sun god and god of justice. Rays rise from Shamash's shoulders as he sits, crowned by a conical horned cap, on a backless throne, holding additional symbols of his power—the measuring rod and the rope circle. Shamash gives the law to the king, his intermediary, and the codes of justice flow forth underneath them in horizontal bands of exquisitely engraved cuneiform signs. The idea of god-given laws engraved on stone tablets will have a long tradition in the ancient Near East. About 500 years later, Moses, the lawgiver of Israel, received two stone tablets containing the Ten Commandments from God on Mount Sinai (Exodus 32:19).


A prologue on the front of the stele lists the temples Hammurabi has restored, and an epilogue on the back glorifies him as a peacemaker, but most of the stele “publishes” the laws themselves, guaranteeing uniform treatment of people throughout his kingdom. Within the inscription, Hammurabi declares that he intends “to cause justice to prevail in the land and to destroy the wicked and the evil, that the strong might not oppress the weak nor the weak the strong.” Most of the 300 or so entries that follow deal with commercial and property matters. Only 68 relate to domestic problems, and a mere 20 deal with physical assault.

Punishments are based on the wealth, class, and gender of the parties—the rights of the wealthy are favored over the poor, citizens over slaves, men over women. Most famous are instances when punishments are specifically tailored to fit crimes—an eye for an eye, a tooth for a tooth, a broken bone for a broken bone. The death penalty is decreed for crimes such as stealing from a temple or palace, helping a slave to escape, or insubordination in the army. Trial by water and fire could also be imposed, as when an adulterous woman and her lover were to be thrown into the water; if they did not drown, they were deemed innocent. Although some of the punishments may seem excessive today, Hammurabi was breaking new ground by regulating laws and punishments rather than leaving them to the whims of rulers or officials.

2-15 • STELE OF HAMMURABI

Probably from Sippar; found at Susa (present-day Shush, Iran). c. 1792–1750 BCE. Basalt, height of stele approx. 7'4" (2.25 m); height of figural relief 28" (71.1 cm). Musée du Louvre, Paris.



 **Read** the document related to the code of Hammurabi on myartslab.com



2-16 • LION GATE

Hattusha (near present-day Boghazkoy, Turkey). c. 1400 BCE. Limestone.

undertook an ambitious building program. His architects fortified the city with mud-brick walls 5 miles long and 42 feet high, and his engineers constructed a canal that irrigated fields and provided water for the expanded population of the city. According to an inscription commemorating the event, Assurnasirpal gave a banquet for 69,574 people to celebrate the dedication of the new capital in 863 BCE.

Most of the buildings in Kalhu were made from mud bricks, but limestone and alabaster—more impressive and durable—were used to veneer walls with architectural decoration. Colossal guardian figures flanked the major **portals** (grand entrances, often decorated), and panels covered the walls with scenes in **low relief** (sculpted relief with figures that project only slightly from a recessed background) of the king participating in religious rituals, war campaigns, and hunting expeditions.

THE LION HUNT In a vivid lion-hunting scene (**FIG. 2-17**), Assurnasirpal II stands in a chariot pulled by galloping horses and draws his bow against an attacking lion, advancing from the rear with arrows already protruding from its body. Another expiring

beast collapses on the ground under the horses. This was probably a ceremonial hunt, in which the king, protected by men with swords and shields, rode back and forth killing animals as they were released one by one into an enclosed area. The immediacy of this image marks a shift in Mesopotamian art, away from a sense of timeless solemnity, and toward a more dramatic, even emotional, involvement with the event portrayed.

ENEMIES CROSSING THE EUPHRATES TO ESCAPE ASSYRIAN ARCHERS

In another palace relief, the scene shifts from royal ceremony to the heat of battle, set within a detailed landscape (see “A Closer Look,” page 42). Three of the Assyrians’ enemies—two using flotation devices made of inflated animal skins—swim across a raging river, retreating from a vanguard of Assyrian archers who kneel at its banks to launch their assault. The scene evokes a specific event from 878 BCE described in the annals of Assurnasirpal. As the Assyrian king overtook the army of an enemy leader named Kudurru near the modern town of Anu, both leader and soldiers escaped into the Euphrates River in an attempt to save their lives.



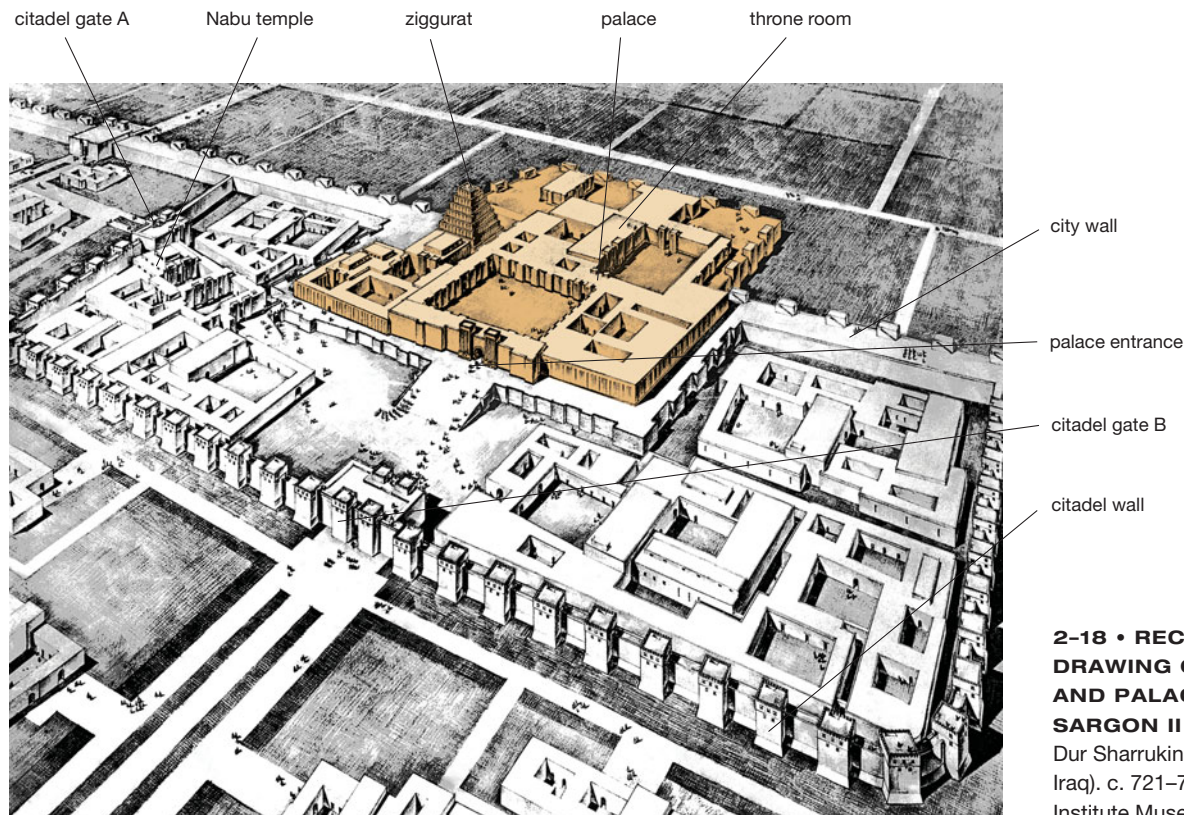
2-17 • ASSURNASIRPAL II KILLING LIONS

From the palace complex of Assurnasirpal II, Kalhu (present-day Nimrud, Iraq). c. 875–860 BCE. Alabaster, height approx. 39" (99.1 cm). British Museum, London.

DUR SHARRUKIN

Sargon II (ruled 721–706 BCE) built a new Assyrian capital at Dur Sharrukin (present-day Khorsabad, Iraq). On the northwest side of the capital, a walled citadel, or fortress, straddled the city wall

(FIG. 2-18). Within the citadel, Sargon's **palace complex** (the group of buildings where the ruler governed and resided) stood on a raised, fortified platform about 40 feet high—demonstrating the use of art as political propaganda.



2-18 • RECONSTRUCTION DRAWING OF THE CITADEL AND PALACE COMPLEX OF SARGON II

Dur Sharrukin (present-day Khorsabad, Iraq). c. 721–706 BCE. The Oriental Institute Museum, University of Chicago.

A CLOSER LOOK | Enemies Crossing the Euphrates to Escape Assyrian Archers

Palace complex of Assurnasirpal II, Kalhu (present-day Nimrud, Iraq).

c. 875–860 BCE. Alabaster, height approx. 39" (99.1 cm). British Museum, London.

These Assyrian archers are outfitted in typical fashion, with protective boots, short "kilts," pointed helmets, and swords, as well as bows and quivers of arrows. Their smaller scale conveys a sense of depth and spatial positioning in this relief, reinforced by the size and placement of the trees.

The detailed landscape setting documents the swirling water of the river, its rocky banks, and the airy environment of the trees, one of which is clearly described as a palm.

The oblique line of the river bank and the overlapping of the swimmers convey a sense of depth receding from the picture plane into pictorial space.

If this is the ruler of the enemy citadel, he seems shocked into powerlessness by the Assyrian invasion. Note the contrast between his lax weapon and those deployed by the archers of the Assyrian vanguard.



The long robes of the three enemy swimmers signal their high status. They are not ordinary foot soldiers.

The two lower swimmers were clearly taken by surprise. Already engaged in their watery retreat, they are still blowing through "tubes" to inflate their flotation devices, made from sewn animal skins.

This beardless swimmer is probably a eunuch, many of whom served as high officials in ancient Near Eastern courts.

Two figures raising their hands in despair react to the bleak fate of their arrow-riddled comrades attempting to swim to safety.

 **View** the Closer Look for Enemies Crossing the Euphrates to Escape Assyrian Archers on myartslab.com

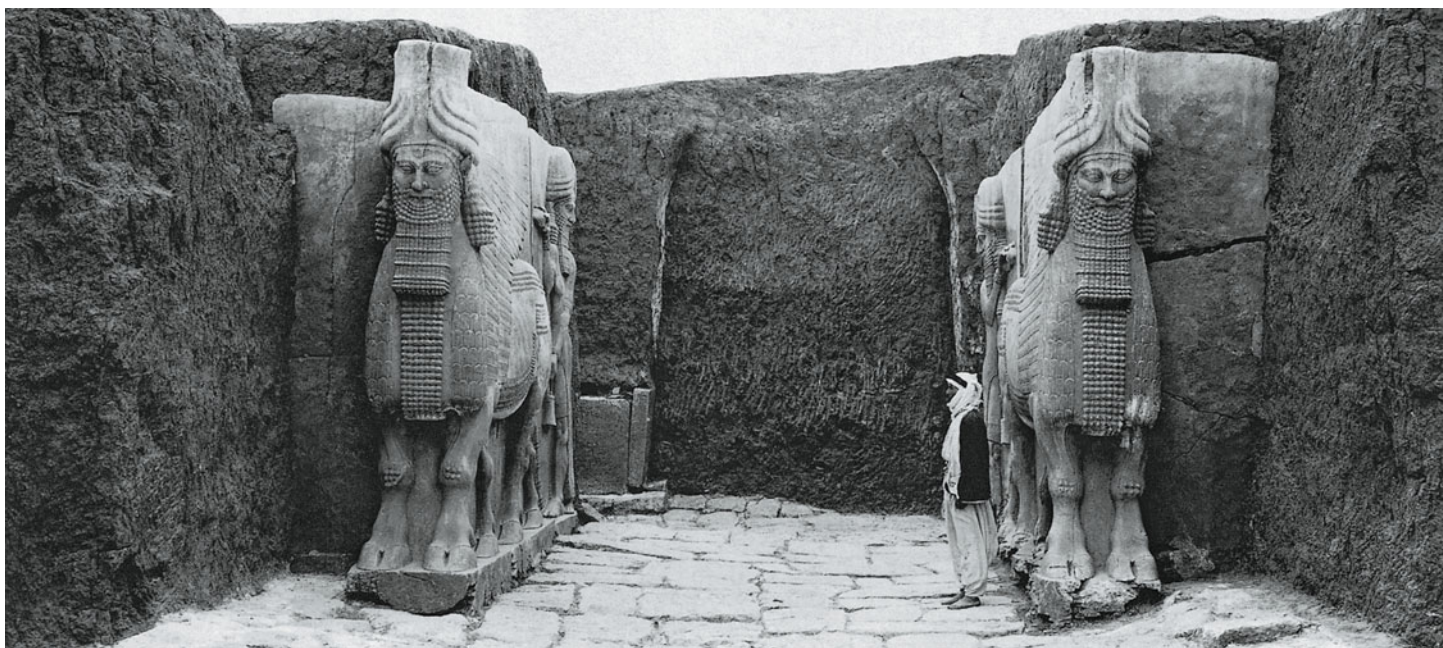
Guarded by two towers, the palace complex was accessible only by a wide ramp leading up from an open square, around which the residences of important government and religious officials were clustered. Beyond the ramp was the main courtyard, with service buildings on the right and temples on the left. The heart of the palace, protected by a reinforced wall with only two small, off-center doors, lay past the main courtyard. Within the inner compound was a second courtyard lined with narrative relief panels showing tribute bearers. Visitors would have waited to see the king in this courtyard that functioned as an open-air audience hall; once granted access to the royal throne room, they would have passed through a stone gate flanked, like the other gates of citadel and palace (FIG. 2-19), by awesome guardian figures. These colossal beings, known as **lamassus**, combined the bearded head of a

man, the powerful body of a lion or bull, the wings of an eagle, and the horned headdress of a god.

In an open space between the palace complex and temple complex at Dur Sharrukin rose a ziggurat declaring the might of Assyria's kings and symbolizing their claim to empire. It probably had seven levels, each about 18 feet high and painted a different color (see FIG. 2-18). The four levels still remaining were once white, black, blue, and red. Instead of separate flights of stairs between the levels, a single, squared-off spiral ramp rose continuously around the exterior from the base.

NINEVEH

Assurbanipal (ruled 669–c. 627 BCE), king of the Assyrians three generations after Sargon II, maintained his capital at Nineveh.



2-19 • GUARDIAN FIGURES AT GATE A OF THE CITADEL OF SARGON II DURING ITS EXCAVATION IN THE 1840S

Dur Sharrukin (present-day Khorsabad, Iraq). c. 721–706 BCE.

Like that of Assurnasirpal II two centuries earlier, his palace was decorated with alabaster panels carved with pictorial narratives in low relief. Most show Assurbanipal and his subjects in battle or hunting, but there are occasional scenes of palace life.

An unusually peaceful example shows the king and queen relaxing in a pleasure garden (**FIG. 2-20**). The king reclines on a couch, and the queen sits in a chair at his feet, while a musician at far left plays diverting music. Three servants arrive from the left

with trays of food, while others wave whisks to protect the royal couple from insects. The king has taken off his rich necklace and hung it on his couch, and he has laid aside his weapons—sword, bow, and quiver of arrows—on the table behind him, but this apparently tranquil domestic scene is actually a victory celebration. A grisly trophy, the severed head of his vanquished enemy, hangs upside down from a tree at the far left.



2-20 • ASSURBANIPAL AND HIS QUEEN IN THE GARDEN

From the palace at Nineveh (present-day Ninua, Iraq). c. 647 BCE. Alabaster, height approx. 21" (53.3 cm). British Museum, London.

NEO-BABYLONIA

At the end of the seventh century BCE, Assyria was invaded by the Medes, a people from western Iran who were allied with the Babylonians and the Scythians, a nomadic people from northern Asia (present-day Russia and Ukraine). In 612 BCE, the Medes' army captured Nineveh. When the dust had settled, Assyria was no more and the Neo-Babylonians—so named because they recaptured the splendor that had marked Babylon 12 centuries earlier under Hammurabi—controlled a region that stretched from modern Turkey to northern Arabia and from Mesopotamia to the Mediterranean Sea.

The most famous Neo-Babylonian ruler was Nebuchadnezzar II (ruled 605–562 BCE), notorious today for his suppression of the Jews, as recorded in the book of Daniel in the Hebrew Bible, where he may have been confused with the final Neo-Babylonian ruler, Nabonidus. A great patron of architecture, Nebuchadnezzar II built temples dedicated to the Babylonian gods throughout his realm, and transformed Babylon—the cultural, political, and

economic hub of his empire—into one of the most splendid cities of its day.

Babylon straddled the Euphrates River, its two sections joined by a bridge. The older, eastern sector was traversed by the Processional Way, the route taken by religious processions honoring the city's patron god, Marduk (FIG. 2-21). This street, paved with large stone slabs set in a bed of bitumen, was up to 66 feet wide at some points. It ran from the Euphrates bridge, through the temple district and palaces, and finally through the Ishtar Gate, the ceremonial entrance to the city. The Ishtar Gate's four **crenellated** towers (crenellations are notched walls for military defense) symbolized Babylonian power (FIG. 2-22). Beyond the Ishtar Gate, walls on either side of the route—like the gate itself—were faced with dark blue glazed bricks. The glazed bricks consisted of a film of colored glass adhering to the surface of the bricks after firing, a process used since about 1600 BCE. Against that blue background, specially molded turquoise, blue, and gold-colored bricks formed images of striding lions, mascots of the goddess Ishtar as well as the dragons that were associated with Marduk.



PERSIA

In the sixth century BCE, the Persians, a formerly nomadic, Indo-European-speaking people, began to seize power in Mesopotamia. From the region of Parsa, or Persis (present-day Fars, Iran), they established a vast empire. The rulers of this new empire traced their ancestry to a semilegendary Persian king named Achaemenes, and consequently they are known as the Achaemenids.

The dramatic expansion of the Achaemenids began in 559 BCE with the ascension of a remarkable leader, Cyrus II (Cyrus the Great, ruled 559–530 BCE). By the time of his death, the Persian Empire included Babylonia, Media (which stretched across present-day northern Iran through Anatolia), and some of the Aegean islands far to the west. Only the Greeks stood fast against them (see Chapter 5). When Darius I (ruled 521–486 BCE) took the throne, he could

2-21 • RECONSTRUCTION DRAWING OF BABYLON IN THE 6TH CENTURY BCE

The Oriental Institute Museum, University of Chicago.

The palace of Nebuchadnezzar II, with its famous Hanging Gardens, can be seen just behind and to the right of the Ishtar Gate, west of the Processional Way. The Marduk Ziggurat looms in the far distance on the east bank of the Euphrates.



2-22 • ISHTAR GATE AND THRONE ROOM WALL

Reconstruction; originally from Babylon (present-day Babil, Iraq). c. 575 BCE. Glazed brick, height of gate originally 40' (12.2 m) with towers rising 100' (30.5 m). Vorderasiatisches Museum, Staatliche Museen zu Berlin, Preussischer Kulturbesitz.

The Ishtar Gate is decorated with tiers of dragons (with the head and body of a snake, the forelegs of a lion, and the hind legs of a bird of prey) that were sacred to Marduk, with bulls associated with Adad, the storm god, and with lions associated with Ishtar. Now reconstructed in a Berlin museum, it is installed next to a panel from the throne room in Nebuchadnezzar's nearby palace, in which lions walk beneath stylized palm trees.

proclaim: "I am Darius, great King, King of Kings, King of countries, King of this earth."

An able administrator, Darius organized the Persian lands into 20 tribute-paying areas under Persian governors. He often left local rulers in place beneath the governors. This practice, along with a tolerance for diverse native customs and religions, won the Persians the loyalty of large numbers of their subjects. Like many powerful rulers, Darius created palaces and citadels as visible symbols of his authority. He made Susa his first capital and commissioned a 32-acre administrative compound to be built there.

In about 515 BCE, Darius began construction of Parsa, a new capital in the Persian homeland, today known by its Greek name: **PERSEPOLIS**. It is one of the best-preserved and most impressive ancient sites in the Near East (FIG. 2-23). Darius imported materials, workers, and artists from all over his empire. He even ordered work to be executed in Egypt and transported to his capital. The

result was a new multicultural style of art that combined many different traditions—Persian, Median, Mesopotamian, Egyptian, and Greek.

In Assyrian fashion, the imperial complex at Persepolis was set on a raised platform, 40 feet high and measuring 1,500 by 900 feet, accessible only via a single approach made of wide, shallow steps that could be ascended on horseback. Like Egyptian and Greek cities, it was laid out on a rectangular grid. Darius lived to see the completion only of a treasury, the Apadana (audience hall), and a very small palace for himself. The **APADANA**, set above the rest of the complex on a second terrace (FIG. 2-24), had open porches on three sides and

a square hall large enough to hold several thousand people. Darius's son Xerxes I (ruled 485–465 BCE) added a sprawling palace complex for himself, enlarged the treasury building, and began a vast new public reception space, the Hall of 100 Columns.

The central stair of Darius's Apadana displays reliefs of animal combat, tiered ranks of royal guards (the "10,000 Immortals"), and delegations of tribute-bearers. Here, lions attack bulls on either side of the Persian generals. Such animal combats (a theme found throughout the Near East) emphasize the ferocity of the leaders and their men. Ranks of warriors cover the walls with repeated patterns and seem ready to defend the palace. The elegant drawing, balanced composition, and sleek modeling of figures reflect the Persians' knowledge of Greek art and perhaps the use of Greek artists. Other reliefs throughout Persepolis depict displays of allegiance or economic prosperity. In one example, once the centerpiece, Darius holds an audience while his son and heir, Xerxes,



2-23 • AERIAL VIEW OF THE CEREMONIAL COMPLEX, PERSEPOLIS

Iran. 518–c. 460 BCE.

 **Watch** a video about Persepolis on myartslab.com



**2-24 • APADANA
(AUDIENCE HALL)
OF DARIUS AND
XERXES**


Ceremonial Complex,
Persepolis, Iran.
518–c. 460 BCE.



2-25 • DARIUS AND XERXES RECEIVING TRIBUTE

Detail of a relief from the stairway leading to the Apadana, Persepolis, Iran. 491–486 BCE. Limestone, height 8'4" (2.54 m).

Courtesy the Oriental Institute of the University of Chicago.

 **Watch** a video about the process of sculpting in relief on myartslab.com

listens from behind the throne (**FIG. 2-25**). Such panels would have looked quite different when they were freshly painted in bright colors, with metal objects such as Darius's crown and necklace covered in **gold leaf** (sheets of hammered gold).

At its height, the Persian Empire extended from Africa to India. From Persepolis, Darius in 490 BCE and Xerxes in 480 BCE sent their armies west to conquer Greece, but mainland Greeks successfully resisted the armies of the Achaemenids, preventing

them from advancing into Europe. Indeed, it was a Greek who ultimately put an end to their empire. In 334 BCE, Alexander the Great of Macedonia (d. 323 BCE) crossed into Anatolia and swept through Mesopotamia, defeating Darius III and nearly destroying Persepolis in 330 BCE. Although the Achaemenid Empire was at an end, Persia eventually revived, and the Persian style in art continued to influence Greek artists (see Chapter 5) and ultimately became one of the foundations of Islamic art (see Chapter 9).

THINK ABOUT IT

- 2.1** Describe and characterize the way human figures are represented in the Sumerian votive figures of Eshnunna. What are the potential relationships between style and function?
- 2.2** Discuss the development of relief sculpture in the ancient Near East. Choose two specific examples, one from the Sumerian period and one from the Assyrian period, and explain how symbols and stories are combined to express ideas that were important to these two cultures.
- 2.3** Select two rulers discussed in this chapter and explain how each preserved his legacy through commissioned works of art and/or architecture.
- 2.4** How did the excavations of Sir Leonard Woolley contribute to our understanding of the art of the ancient Near East?

CROSSCURRENTS



FIG. 2-10



FIG. 2-20

Both of these works depict a social gathering involving food and drink, but they are vastly different in scale, materials, and physical context. How do the factors of scale and materials contribute to the visual appearance of the scenes? How does physical context and audience affect the meaning of what is portrayed?

 **Study** and review on myartslab.com